



Wer ist der
Krone der Schöpfung

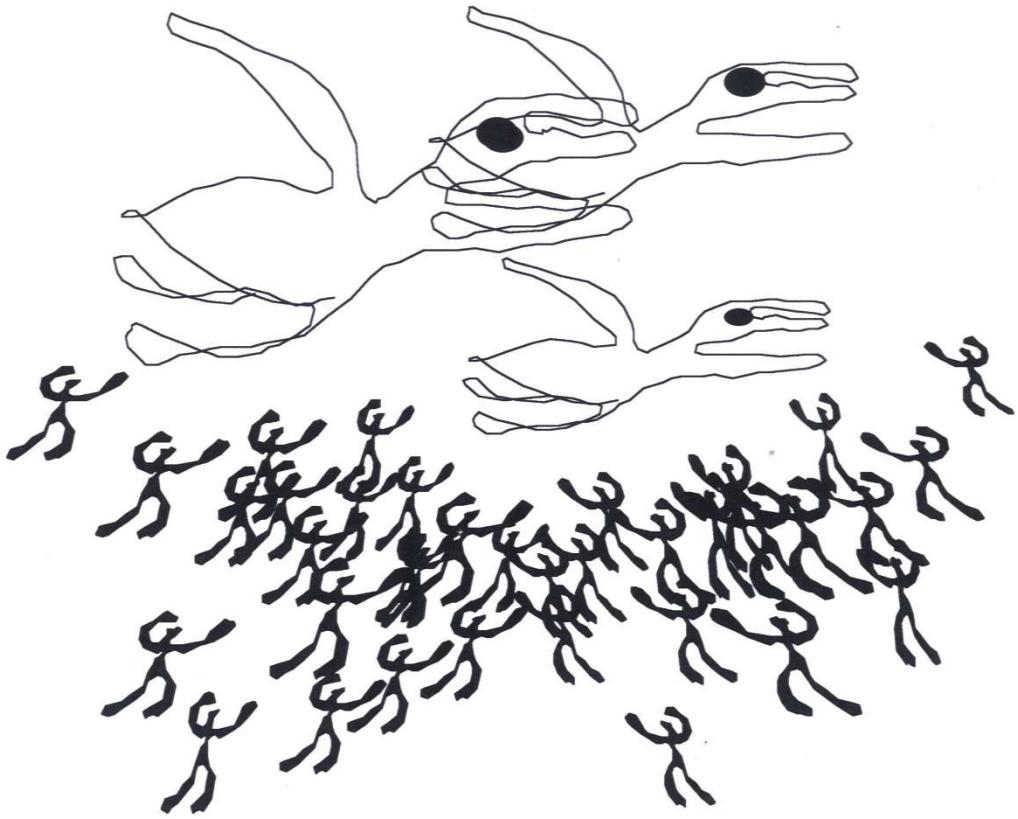
Well who is
the crown of the
creation

Edition Farangis: Animal Autonomy

E-Reader 2

The “I” perspective in this reader is Gita Yegane Arani the poetry is by Farangis G. Yegane (Gruppe Messel).

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Many forms of speciesism

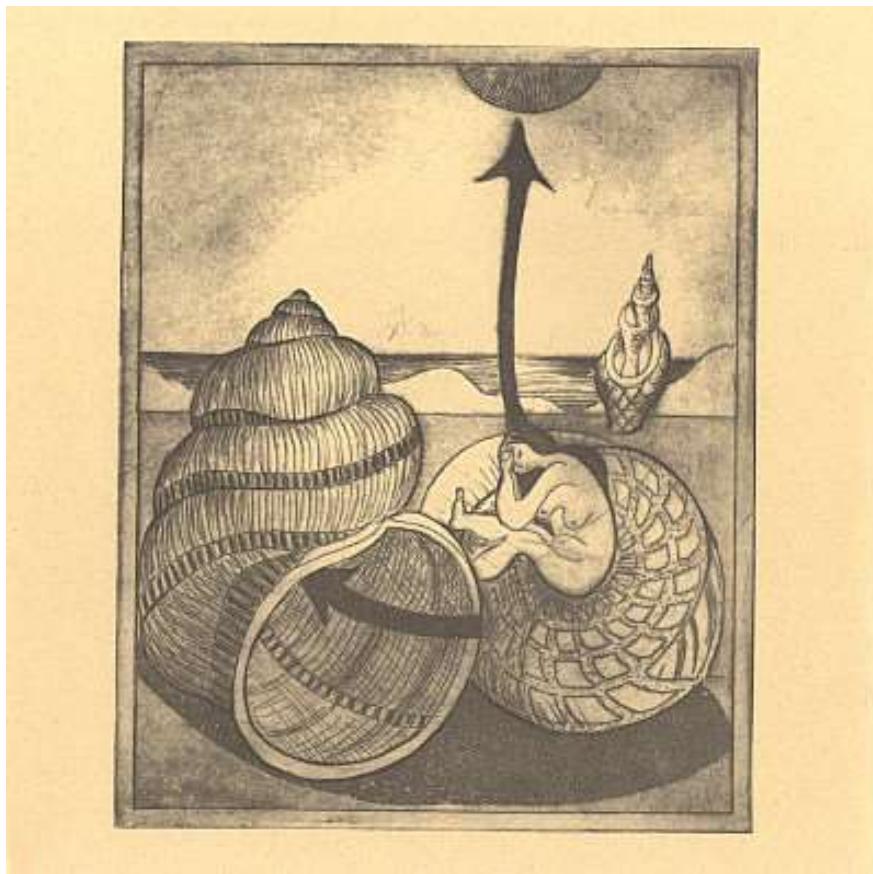
Objectifying nonhuman animals takes various forms:

- in legal terms nonhumans are classified as property
- in religious terms the separation is being made spiritually, man is preferred and given the right to dominate all that is on earth
- philosophical schools may give an array of different reasons for why whichever form of speciesism might be ethically sound or a right view to maintain
- the natural sciences differentiate between beings driven by instinct, the lower forms of life, the higher forms and man with the supposedly most complex make up of mind and brain
- carnism could be said to be a term for one form of speciesism that classifies domesticated farm animals only (or finally, as in the case of horses and some exotic animals that are eaten such as ostriches) as “meat” or suppliers of food
- pets on the other side are, in spite of being loved by our society, also affected by speciesist views on them

- wild animals are forced to make up the object for hunters and hunting culture's needs to re-exercise continuously the idea of a primeval and supposedly ideal condition of man as the hunter and gatherer
- but also wild animals are affected by argumentations that target them in terms of whether they are intrusive species or should be seen as protectable.

For every animal species we seem to get one or more forms of speciesist views, classifications, argumentations. In every aspect that defines the human view on his or her environment we seem to come across a derogative stance on nonhumans.

When we discuss speciesism we should bear in mind how complex and difficult to analyze the subjugative view on animal life is in our cultures and societies.



A Question Answered by a Question ... Can Animals Reason?

The question is not whether nonhuman animals have or can reason, but the question is: what is reason? To make the case clear by drawing an analogy: There has been a sexist denial of women “reasoning” in patriarchy, what we face in regards to nonhuman animals is now a biological barrier in the concept of “reasoning”.

Animals have been relegated into “the wilderness” (thus representing a condition of what in ancient Greece was named the *zoe*, a mere state of being, yet not of political agency) and

humans made up a potential group of shared-interest-holders over nature as conquerable, exploitable, something human civilization was able to contrast its “virtues” against. An entire concept of politics could be built on a species contractualism (the state of the ancient greek bios, the human-only life of qualified- and thus political agency, in the sense of setting itself against “wild nature”).

Yet back to reasoning: In different times and cultures we had different concepts of what exactly “reasoning” would entail. And such concepts would mirror themselves in the notions humans had about their societal, philosophical or religious ideals. Most notably we have the contrasting differences of “reasoning” in the histories of the Far East, the Middle East and European and Western thinking.

Yet that shared divide between humans versus nonhuman animals must been an early momentum in “human history” overall.

Hannah Arendt frames a thought about such a total divide: “Solidarity: all terms of solidarity still purport the first and most basic solidarity between all humanity (i.e. of “the human”) against nature. Such a solidarity of one against everything else is yet never allowed amongst humans themselves. But there is no such thing as a necessity of solidarity. The idea of us all “sitting in one boat” is an example of this wrong notion of an absolute solidarity. The concept of a group, with its relatedness of the part-and-whole category, stems from the solidarity of the human against nature.” [1]

So my main question would be:

Could it be, that the concept of reasoning had thus been divided in an unnamed, ignored or negated form of reasoning that we have in the nonhuman- and nature-complex? And that on the other side we have the kind of reasoning of the conquering, dominant human?

[1] “Solidarität: Alle Solidaritätsbegriffe tragen noch deutliche Spuren der ersten und ursprünglichsten Solidarität aller Menschen (also des Menschen) gegen die Natur. Solche Solidarität von Einem gegen alles Andere ist aber unter Menschen nie erlaubt. Es gibt keine unbedingte Solidarität. Das “wir sitzen alle in einem Boot” ist ein Beispiel der falschen, verabsolutierenden Solidarität. Der Gruppenbegriff mitsamt seiner Bezogenheit auf die Teil-Ganzes-Kategorie stammt aus der Solidarität des Menschen gegen die Natur.” (S. 127), ARENDT, HANNAH, Denktagebuch 1959 – 1973, Erster Band, Hrsg: Ursula Ludz und Ingeborg Nordmann, Piper Verlag, München, 2002.

Is the utilization of ‘animal bodies’ the source speciesism? Where does animal degradation start?

How will human societies develop an understanding of animal degradation and speciesism? An example of animal degradation in context with normalized species-derogative views on horses specifically can be seen in this photograph for instance:



Unknown photographer, found on FB in someone’s timeline. Showing this image only serves the purpose of documentation and sensitization in terms of leading an antispeciesist discourse. (Using this image does not imply that we see such photographic arts / aesthetics as ethically tolerable or as supportive of serving nonhuman interests in any possible way.)

The degradation of nonhuman animals: does the consumption come first, the utilization, or the speciesist ideologies and beliefs?

The degradation of nonhuman animals and how that goes together with the consumption of nonhumans is something I really wonder about. Movies like “the end of meat” assume primarily an anti-carnism position, seeing the main problem in the biggest scale of the speciesist industries, namely the meat, milk, egg industry. But what we really have, what is taking place, is stretching out over virtually every aspect of human domination of ‘nature’. This is also is why I personally put the killing and degradation of nonhuman animals in a context of zoocide taking place, alongside the dimensions of genocides and ecocide in human history.

I wonder if human societies will automatically stop degrading nonhuman animal cultures and their natural ecosystems when they stop torturing and murdering them on this unimaginably large scale in the meat and food industries. I wonder if the acceptance for otherness and for the diverseness of nonhuman animal cultures and individuals will grow in societies in the moment a society would stop killing them, eating them, and utilizing them primarily for reasons of their own human (killing-dependent) “survival” – and, if humanity would do so only partly for reaching a fully functioning future for *nonhuman animal- and animal-ecosystems rights and liberty*?

In other words will we stop seeing the world flat in regards to nonhuman animals and their natural habitats because we stop committing the largest part of zoocide and ecocide? I hope that will be so, but I have doubts. Looking back at the history of speciesism shows that the causes for the human hubris over nonhumans and nature are deeply installed in the history of human civilizations.

I believe that working against all forms of speciesism, and against forms of animal degradation in fact has to take place, on all levels where nonhumans are othered in destructive, degrading and harmful ways. Only so we will ensure that societies develop an enlightened and reconciling view on nonhuman animality, and only so the spaces will be protected and the rights granted where animal individuals and groups live as the autonomous animal cultures they do form.

Also the language in regards of ‘nature’ often seems insufficient to me in anti-carnist and some antispeciesist approaches so far. The meaning of ‘nature’ so far is not being contextualized enough with the question of nonhuman animal habitats as an *animal-ecopolitical ground*. In general ‘nature’ is being mostly discussed in terms of sustainability as a “resource” for human ecopolitics. Animal friends needs the contextualization of animal liberation/animal right with ecopolitics on a very high level though.

This comment is however not meant to be a negative critique, it is only an attempt to point out problems that seem untouched by the mainstream approaches in veganism. Mainstream vegan thinking focusses on the end of animal oppression as supposedly being stoppable and foremost addressed by the end of mass animal farming industries, instead of seeking to dismantle the working variables of systematic and individual animal oppression as they occur on any and every given level in human societies.

The difference between mainstream veganism and our individual group’s approach has much to do with whether or not to acknowledge animal cultures and individuals in a non-biologicistic

frame, and whether or not humancentric ideals are questioned in terms of affirmatively assigning nonhumans own ways/contexts of moral agency, own fully fledged ways/contexts of ethical values, of own fully fledged complex language-systems – and that thus also a lingua franca between humanity and animality is not just something fictional but rather something possible and something valid.

We need new and different sets of terms than the ones we have in our societies so far when we discuss nonhuman interests. A difference is clearly if someone is willing to take the discussion into wider fields than what we have so far even and in particular in human animal and critical animal studies – given that these are the very studies that deal with animality in the supposedly most progressive ways.

To our point of view the entire mainstream approach and consensus that we have – practically in ethical veganism and in direct or indirect animal liberation activities and theoretically in academic animal liberation approaches – all don't manage to coherently jump the crucial lines ... and thus they lack credibility in our point of view.

We still have too much unnamed speciesism in the anti-speciesist movement, and we still have too much omission of aspects of *nonhuman autonomy in the animal-nature-continuum* and *nonhuman culture/s* in an oppressive world. We finally don't even speak about a zoocide taking place on all levels in which oppression, violence, destruction, annihilation and negation can politically take place.



In memoriam of the 19th/early 20th century anti-vivisection activist Martin Eduard Staudinger

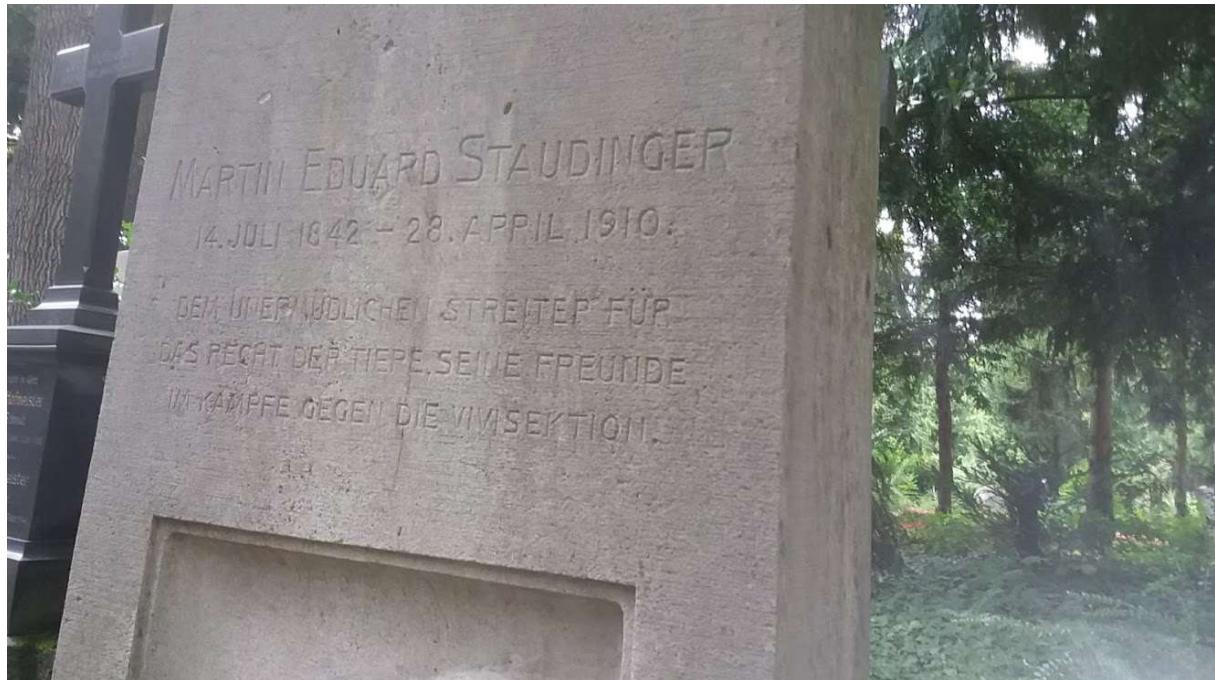
The grave site of Martin Eduard Staudinger, German Animal Rights advocate and anti-vivisectionist. His grave is on the Hauptfriedhof in Frankfurt am Main, Germany. He shares a grave site with his grandmother Dorothea Staudinger geb. Behrends. On a memorial site for the people who lie resting on the Frankfurt Hauptfriedhof his grave is mentioned as: “146 Grabmal für Martin Eduard Staudinger (1842-1910), Kämpfer gegen die Vivisektion, Gewann C 59” (<http://www.bomas.de/buecher/brauchitsch-frankfurt.htm>, accessed on the 24.08.13)

The inscription on his tombstone reads:

„Dem unermüdlichen Streiter für das Recht der Tiere, seine Freunde im Kampfe gegen die Vivisektion“

“The untiresome fighter for the right of animals, his friends in the struggle against vivisection.”

Below are photos of his gravesite. We found out that he translated some materials for the British National Anti-Vivisection Society in 1905.





LIGHTNING SPARKLES in

human souls

Lightning sparkles in beetle souls

bird souls fox souls

dog souls cat souls

tiger souls elephant souls

Lightning sparkles in all living beings

huge lightning sparkles firework

what god prescribes

radio silence to you?

